Kazak

*563 The Kazakhs are
361 pastoral nomads, herding sheep, goats, horned cattle,
231 horses, and camels. Felt kuts are used in the summer, but
342 most Kazakhs live in mud huts in the winter or, in mountain
● 221 country, in log cabins. Sheep and goats are the economic staple
[436] and serve as the units of exchange value. Poorer people live more
[262] on milk and cheese than on mutton; wealthier herd-owners eat
[291] more mutton. Sheepskins, tanned with the wool on them, are used for clothing; cotton textiles, used for lighter clothing or as a facing for the skin clothing, are acquired in trade. Felted wool is
[825] used to cover the round, conical-roofed tents. The horse, formerly important in war, is honored in Kazakh folklore for its beauty,
[276] bravery, and faithfulness. In modern times the wealthy keep herds of mares in order to be able to drink *kumis*, made by fermenting mare's milk.

*563 Like all pastoral nomads of Inner Asia, the Kazakhs have al-
361 ways had some acquaintance with agriculture. Rich men some-
463 times hire Uighurs or Chinese to cultivate grain for them on suit-
221 able land; on the other hand, poor Kazakhs, whose herds are not
241 large enough to sustain them, turn their herds over during the summer to richer clan relatives and work at cutting and storing hay or at cultivating grain or potatoes.

*563 Like other nomads, also, the Kazakhs do not wander planlessly.
221 Summer pastures belong collectively to a group of families form-
[618] ing a clan, identified by a common ancestor (real or fictitious);
361 these pastures lie within a larger territory in which jurisdiction
[592] is claimed by the larger unit, the tribe. Winter quarters more commonly belong to a single family, often the "large family" of several generations living together. The chief migrations are in spring, from winter quarters to summer pastures, and in autumn, from summer pastures back to winter quarters. The most hazardous migration is in spring, when herds are weak after the winter, when lambs are being born, and when spring blizzards may cause heavy losses.

Good winter quarters are much harder to find than good summer pastures; shelter and food must be in close combination. Hence the scarcity of suitable winter quarters rather than the amplitude of summer pastures determines the total population capacity of a nomad territory. In practice the wealthy families

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1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazak

acquire the determining political power within clans and tribes and secure the best allocations of pasture. Disputes over winter quarters are the most common cause of quarrels between clans and tribes, and similarly the fact that good winter quarters are often on land suitable for cultivation is the commonest cause of friction between Kazakh or Mongol nomads and colonizing Uighur or Chinese farmers.

The economic development of the Sinkiang and Russian Kazakhs has not been uniform since the Soviet Revolution. The pastoral economy of the Sinkiang Kazakhs has not improved, but conditions have become worse where the Chinese authorities have permitted colonization of some of their territory by Uighurs or Chinese. On the Soviet side of the frontier, the traditional nomadic economy has been strongly modified. "Clan collectivism" has given way to socialist collectivism. Winter quarters and summer pastures are owned by collectives which are not necessarily formed out of kinship clans; the breeds of livestock have been improved; and agriculture has been developed in combination with the pastoral economy. In addition industrialization has been introduced on a very large scale, including coal and copper mining. In coal mining, particularly, a fairly large Kazakh labor force is engaged; and out of industry and the improvements in farming and herding have developed opportunities for higher education and technical training.

The Kazakh language belongs to the Turkic group of the Altaic family, and is closely related to other Turkic languages in Inner Asia, and to Osman Turkish. The language of Sinkiang and Soviet Kazakhs is identical. There was almost complete illiteracy among both groups until the Soviet Revolution. The small number of literates, mainly within the upper classes and the clergy, used the Arabic alphabet, which is unsuited to the phonology of the Turkic languages. After the Bolshevik Revolution a Latin alphabet was introduced, with the addition of a few special letters; this script was replaced in 1940 by the Cyrillic alphabet, again with the addition of a few special letters. The attack on illiteracy went slowly in the first years under the Soviet system. In 1931, 77 per

Kirghiz

The original home of the Kirghiz was on the upper Yenisei River. The oldest Chinese references appear to be under the name *Chienchun,* at about the opening of the Christian era. The tribal or clan name *Burut* appears to confirm their northern origin, and an ancient connection with the ancestors of the Buryat Mongols. In 840, Kirghiz war bands defeated the Uighurs in Mongolia, causing some of the Uighurs to move south into Sinkiang. In the tenth century the Kirghiz themselves were defeated by the Khara Khitai. A part of the Kirghiz then moved back to the Yenisei River, and a part started on a gradual migration southwest toward the region which they inhabit today, where they are mentioned by a Turkish source of the sixteenth century. Like the Kazakhs, the Kirghiz were conquered by the Russians in the nineteenth century, except for those who remained within the Manchu-Chinese hegemony.

563* 131 174

The Sinkiang Kirghiz officially number 65,248. Like those across the border, they are a mountain people. They are distributed from the Tekes Valley in the Tien Shan as far east as Aksu, and along the mountains west of the Sinkiang-Soviet border down to the Pamirs and the Karakoram Mountains.

563* 161 221 ● 361

Like the Kazakhs, the Kirghiz are pastoral nomads; but they are Alpine nomads in contrast to the Kazakhs, who are steppe nomads. While some groups of the Kazakhs spend their winters in the protection of the foothills below the main mountain ranges, and while their winter quarters are owned by individual families, the Kirghiz establish their winter quarters on the banks of rivers and the whole clan occupies common winter quarters. Their summer pastures, unlike those of the Kazakhs, are high up in the mountains. Each clan moves freely up and down between winter quarters and high summer pastures, but is limited in horizontal movement by the presence of other clans in neighboring valleys. Basically, their cattle-breeding economy is the same as that of the Kazakhs, except that they own more horned cattle including yaks which are useful pack animals for mountain travel. They are considerably poorer in total number of livestock than the Kazakhs, but have somewhat more agriculture, some of it irrigated.

[231]

Kirghiz is a Turkic language, more closely related to Chaghatai

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[p. 133]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

cranny in the perpendicular rocks. Among the very few people we saw was an interesting figure; this was the Qazi or native judge of Koserab on his way with three or four men on horses to Tashqurghan, whither he had been summoned by the Amban to try cases according to the Shar'iat or law of the Qur'an. The party forded the river just before meeting us, a picturesque sight; the white-bearded old village judge, with his book of *dala'il* (precedents) and his Qur'an wrapped in a cloth under his arm, rode straight-backed and vigorous at the head of his following.

That night (14th July) we camped in wild and grand, but less green and flowery, country at Toilebulung, the winter headquarters of the Yambulak Kirghiz who grow their crops there and bury their dead in curious little domed mausolea. The elevation was only 9,650 feet, the first time we had been down to four figures since Gircha in the Hunza valley, sixteen days before. We mopped our brows and complained of the stuffiness of these low-lying valleys, until some one pointed out that we were still far higher up than the most elevated Indian hill-station.

Next day we bid adieu to the Yambulak Kirghiz with many invitations and promises to visit them again one day. I had already given old Ibrahim Beg with much ceremony an official present in the shape of a watch. Just before leaving I discovered that he had already disposed of it to Hafiz for five taels (about 15s.). As it was only worth about four taels, and as I wanted to impress upon the Kirghiz the enormity of the insult to the British Empire, I publicly reproved Ibrahim, took back the watch, made him repay the 5 taels to Hafiz, and then gave him a cash present of 4 taels instead of the watch. I then, supposing that Hafiz really wanted a watch to tell the time by, sold him the Government watch for 4 taels. The following day one of the other orderlies told me that Ibrahim had bought back the watch from Hafiz for 4½ taels, evidently thinking that as there was such a to-do about the article, it must be a good investment. It was not till after we reached Kashgar, however, that I heard the sequel from Harding, who passed Yambulak two days after us. This was that Ibrahim Beg changed his mind once more about the watch and sold it to Harding's orderly for 3½ taels! Turkis and Kirghiz alike are born traders and would sell the noses off their faces if they could get good money for them.

On each of the next two days we crossed passes, the Ter

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER XI

THE PEOPLE OF THE HAPPY VALLEY

THE Kirghiz of a valley like Kaying are genuine nomads, for they live almost entirely on their flocks and herds and move their tents from place to place according to the season and the state of the grazing, just as do the Turki and Baluch tribes of Persia and Baluchistan. But whereas the latter cover large areas and have sometimes a hundred miles or more to travel from their summer to their winter grazings, the whole range of the Kaying Kirghiz is but ten miles from end to end. Their *yailāqs* or summer grazing-grounds are at the feet of the glaciers 11,500 to 12,000 feet above the sea; in April and May, and again in October and November, their tents are pitched where we first found them, at 9,000–9,500 feet, in the broadest part of the valley; their *qishlāq* or winter camping-place is at Bash Kupruk on the banks of the Qaratash just below its junction with the Kaying stream, 7,000 feet above the sea. The inhabitants of the adjoining Chopkana and Qaratumush Jilghas have even shorter distances between their summer and winter camping-grounds, seven and five miles respectively. Though no Chinese official ever penetrated these barely-accessible glens, they are effectively under the jurisdiction of the Amban of Yangi Hissar, who exacts revenue through the Beg of the Qaratash Circle, our friend Sabit. The Beg is responsible to the District Magistrate for the collection of revenue and the maintenance of law and order; he in his turn relies on the *unbashis* or headmen (literally, heads of ten) of the different glens, himself visiting his circle only once or twice a year.[1]

[1] The four divisions of the Qaratash Circle, together with the (nominal) number of households in each for revenue purposes, are as follows:

Qaratash, i.e. the main valley above the junction of the Chimghan with the main stream, 60 households.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

conditions of life in a new country, and though living in easy intercourse with the Turki people, which is a virile and stubborn race, yet retain their own customs and traditions with remarkable tenacity.

During our residence in Kansu we had become familiar with the Tungan—called by the Chinese 'Huei Huei'—and in Turkestan they abounded. Their origin is very debatable, and a stranger on first seeing a Tungan youth would probably say: 'What a handsome Arab boy.' Their hair is never really black, their features are aquiline, and the men generally wear a short, curly, brown beard. They are tenacious Moslems in the matter of neither eating pork nor drinking spirits, and they seldom touch opium. They were the leaders in the Moslem rebellion of 1862.[1]

The Turki—called by the Chinese 'Chantow'—is the agriculturalist of Central Asia. Whereas the Tungan speaks Chinese, the Turki has his own tongue—a language which has excited the interest of philologists by its regularity and intelligent structure. Professor Max Müller said: 'No society of learned men could have devised what the mind of man produced, left to itself in the steppes of Tartary, and guided only by its innate laws or by an instinctive power as wonderful as any within the realm of nature.' To quote an oriental saying:

'Arabic is science, Persian is sugar,
Hindi is salt, Turki is art.'

The Mongol is also a familiar figure on this northern road. His rough, good-natured, flat face and simple childish manner lend him the same attraction as that exercised by the Tibetan. He bears the stamp of the nomad and his means of livelihood are ranching and cattle-stealing. He always carries a knife at his belt,

[1] This insurrection covered the period from 1862-1877.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

vegetables and fruit, especially grapes and apples, find a ready market in the capital. The grapes were the largest we had ever seen, and we carried in the cart an abundant supply which more than made up for the lightening of our load by the bread we had consumed! We were now only a few miles from the Manas River, which is the most important stream in this part of Turkestan. Its source is in the Celestial Mountains, but it finally loses itself in the sand. A little earlier in the season, when the snows were melting, the Manas River is often impassable, and a Chinese lady friend had a few weeks earlier been upset into the water and nearly lost her life. We were now in the last days of August, and it was already cold in the heights of the Tian Shan, therefore we had no cause to fear the sudden treacherous rise of the water which comes from the melting snow, and we crossed without difficulty.

Our next stopping-place was Ulan-Usun—'Blue Water'—where we had the advantage of occupying the inn room which had been papered and swept for the use of the Governor's son, who had preceded us on his way to Zaisan. Fresh red paper with eulogistic phrases decorated the door frame; clean matting covered the *kang*, and the court had been generally tidied up in honour of such an important guest. The flies, however, still remained.

The country here was splendid grazing ground, covered with tall 'chi-chi' grass. The Mongolian nomads pitch their tents on this plain during the winter months, when the cold drives them down from the higher pastures.

Our driver, though a surly cross-grained fellow, was beginning to thaw under our constant friendly advances. His knowledge of Chinese was very poor, but the present of a bunch of grapes or a piece of new bread,